

# The Classical Outlook

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## THE POLITICAL CAREER OF CATULLUS

By WALTER ALLEN, JR.  
University of North Carolina

THE FACT is generally overlooked that Catullus had an unsuccessful fling at the usual Roman political career. His efforts in that direction were modest and beset by failure, but, if we are willing to combine some hypotheses with certain interpretations of his poems, we can obtain a fair idea of his political fortunes. It may be possible for me to work out these suggestions in more detail at a later date, in that dim and distant future of which students ever dream, when there will be the opportunity for leisurely elaboration of pet projects. For the present my remarks will not go beyond suppositions which I believe most readers will be willing to grant, but which will add up to a sum perhaps different from the one usually resulting. There is no need of documentation since my suggestions are based upon the poems of Catullus and the most commonly accepted facts about his life. The only exception to this rule arises from the necessity of mentioning, at the outset, two important articles—Tenney Frank's "Cicero and the *Poetae Novi*," (*American Journal of Philology* 40, 1919, pp. 396-415) and John W. Spaeth's "Caesar's Friends and Enemies Among the Poets" (*Classical Journal* 32, 1937, pp. 541-556).

We may argue that Catullus, like everyone in his day who was not strongly Hellenic or mystic, took as his ideals the Roman ideals. We may also surmise that he undertook to live as a normal Roman of his day, so that a study of the archaeology and private life of the period should furnish us with some idea of Catullus' daily existence. In the same fashion it is possible to approximate the mental furnishings of the day, both the intellectual trends and the political movements, and to assume Catullus' interest in them. By that approach we shall be in the proper frame of mind to read Catullus intelligently, regarding him as a Roman in Rome.

The first question must be—why did he come to Rome? (Aside, of course, from the fact that everyone went there.) Perhaps for an education, although he showed no sign of trying to procure what is normally meant by an education. Nor did he come as a visitor. He appears to have settled down in Rome at

## A TERNONGENTENARY

On the festival of the Parilia, April 21, in the year 753 B.C., according to the oldest Roman traditions, Romulus and Remus marked out the boundary lines of a humble settlement on the Palatine Hill, and the city of Rome was founded. Whether the tradition is or is not historically correct, April 21 has been celebrated as the birthday of the city, all through the centuries.

If we add the 753 years of the pre-Christian period to the 1947 years of our own era, we get a total of 2700 years. Of course, mathematicians will at once point out the fact that the sum is really only 2699 years, since there was no "year zero" between the "minus quantities" of the years before Christ and the "plus quantities" of the years after Christ. However, it has become customary to celebrate such anniversaries on the *apparent* date rather than the real one—for example, the 2000th birthday of Vergil, who was born in 70 B.C., was celebrated in 1930, and that of Horace, born in 65 B.C., in 1935. Accordingly, teachers of the classics might be interested in celebrating the ternongentenary, or the 2700th birthday, of the city Rome, on April 21, 1947. Those who insist upon complete mathematical accuracy are invited to celebrate the ternongentenary during the whole year from April, 1947, to April, 1948! Surely so important an anniversary merits such a celebration!

Commemorative programs might feature Roman history and legends, and their echoes in English literature. The Roman historian Livy is rich in source material.

—L. B. L.

once and to have regarded his possessions in Verona as a country estate. Nor would a man of his period come to Rome as a literary center unless he was in search of a literary patron, and Catullus was well enough situated not to need a patron.

No, he came to Rome seeking what every Roman sought who had any hope of success, a legal-political career, just as Vergil and Ovid did. Since he apparently did not come of a family with any political traditions, he could not expect to reach the heights, but if he showed

political reliability and a little talent, some noble family or group might be willing to push him into the quaestorship and possibly even to help him to become aedile and praetor. In the event of his attaining the quaestorship he would become a senator and spend the rest of his life in comparative prominence in that select club.

If, for the sake of argument, it is conceded that Catullus, like almost everyone else in his time, came to Rome to seek or, once arrived in Rome, decided upon, a political career, we can proceed to follow his fortunes. Unless one pursues his historical studies deeply, he receives the false impression that only the great nobles engaged in politics. As a matter of fact, practically everyone except the slaves and the very poor, and even some of them, dabbled in governmental matters. They had little voice in deciding policy, but no one cared for principles so much as for personal advancement. Political groups in this period were split in many ways and there were all sorts of subdivisions, so that a man could make a place for himself somewhere. The conservative leaders were divided into one group of die-hards who were important because of their inherited power and their grip on senatorial prestige, and into another group which, although of noble background, was willing to make political capital of the shifting fates of the state. Of this latter group we gather a poor opinion because it was regarded as radical and because it was especially distasteful to Cicero, the eloquent mouthpiece of the true conservatives. But in that group was the coterie of literary men with whom Catullus cast his lot.

Catullus was apparently welcomed by this politico-literary set on the strength of the quality of his verse, and he therefore paid court to Clodia in his poems. Women often had a large hand in Roman politics and Clodia was no exception. Although the women were prominent in politics, we learn of their activities only when some literary or historical chance has perpetuated their names, as Sallust's record of Sempronia or Cicero's portrait of the political session dominated by Brutus' female relatives. The same is true of Clodia, who cannot be regarded as unusual except that her good reputation has suffered excessively from the remarks of Cicero and the tradition which his defamation produced. Let us then cease to see in her the prototype of

strange and ancient wickedness and instead try to picture her as a woman of her class.

She bore the name of the noblest family in Rome, and, like her brothers and sisters, felt well enough established not to have to worry about her social position, although they were sure to be angry if the less nobly born did not give them their due. The family had experienced financial reverses, and the father had died before he had time to plunder his province, but lack of money seems to have hampered the six children only temporarily, for in the 50's B.C. we find them all in easy circumstances.

When Clodia probably first met Catullus, she was the wife of her first cousin, Metellus Celer, a man of noble family, who was praetor (63 B.C.) or governor of Cisalpine Gaul (62 B.C.); and, as her acquaintance with the poet ripened, her husband became consul-elect (61 B.C.) and then consul (60 B.C.), and died soon after becoming proconsul (59 B.C.). That she may have been personally amused by Catullus would have been condoned by her contemporaries so long as no flaming scandal developed. It is, nevertheless, unlikely that a semi-provincial should come to Rome and directly fall into the arms of one of the city's great ladies. For one thing, such a situation would have struck her contemporaries as absurd, and all Rome would have rocked with laughter which should have echoed in Cicero's *Pro Caelio*. It is very odd that the identification of Clodia with Lesbia should be made by Apuleius, while Cicero, who had lived since 62 B.C. just down the street from Clodia, and who knew her and probably Catullus, never mentioned any intimacy between her and Catullus, although he could have made excellent use of it in his speech for Caelius. This total silence throughout the entire period is nothing short of amazing, the more so in a city for which gossip was as the breath of life. I would therefore venture to diminish the romantic aspect of the relationship, especially on Clodia's side, and to assume that the basic reason for Catullus' presence in this circle was political, and that he had gained entrée to it by his poetical talents.

The troubled times which set in after 60 B.C. were excellent for the opportunist but poor for the conventionalist, and Catullus was no political innovator. There was also the element of luck in choosing the original sponsor. Beginning with 59 B.C., we hear much of Clodius and little of Clodia. Catullus could not expect political advancement with her waning importance, and it was a bad time to be opposed to Caesar. So Catullus switched his allegiance to Memmius. I think that Catullus' association

with Memmius helps to explain Catullus' attacks on Caesar and his later reconciliation with him; because we find that in 54, at roughly the time to which Catullus' reconciliation with Caesar is frequently assigned, Memmius, who had in 58 been strongly opposed to Caesar, had

## LES RAMEAUX

Music by Jean Baptiste Faure  
1830-1914

TRANSLATED BY ARTHUR WINFRED HODGMAN  
The Ohio State University

Rami palmarum atque flosculi  
Ante nos festo die disperguntur.  
Christus solator ad nos advenit  
Quem turba avet iam accipere.  
Canite, o concinite!  
Responsa laeti date vicissim nostris  
vocibus!  
Hosanna! Laudes Deo!  
Est benedictus qui nos salvaturus nunc  
ingreditur.

Fatus est, et ad vocem populi  
Perditam libertatem apiscuntur.  
Dat iura omnibus humanitas,  
Lux redonatur tandem omnibus.  
Canite, o concinite!

Exsulta, sancta Hierusalem!  
Canta tuorum liberationem!  
Per caritatem Deus Bethleem  
Et fidem tribuit et bonam spem.  
Canite, o concinite!

in the meantime gone over entirely to Caesar's side. However this may be, in 57 Catullus went to Bithynia with Memmius and he, like Lucretius, found that Memmius had no thought of giving substantial assistance to the literary men of Rome. Such a term of service as a member of a *cohors praetoria* was the normal first step in a political career, and that was probably Catullus' prime reason for going to Bithynia rather than to visit his brother's grave in the Troad. A man spent a year or so in a province, then returned to Rome enriched and ready to stand for one of the minor offices before trying to become quaestor. But the normal procedure failed Catullus because he chose an ungracious patron. If he continued his connection with Memmius after their separate return, he soon discovered that he was leaning on a broken reed, for Memmius wantonly disgraced himself in a silly election scandal in 54 B.C., and went into exile in Greece about two years later as the result of a retroactive law on bribery passed in 52 B.C.

In the same year (56 B.C.) that Catullus returned to Rome, but probably before his arrival, Clodia vanished completely from the political scene, apparently as the result of the *Pro Caelio*. Just why the speech ruined her I fail to see, for Cicero was only employing his normal invective. Perhaps it was Caelius' speech that turned the trick, and not Cicero's, but after the trial we have not one positive reference to her. Hence both Catullus' political patrons had failed him and we hear no more of him. The accepted doctrine is that he died in the mid-50's although one of his poems (LII) could be interpreted to mean that he was alive in the 40's. It may be that he had simply dropped out of sight and continued to live on but in obscurity—and it is always possible for a poet quietly to stop writing poetry. Alas for the romantic vision of the passionate poet who died young!—but the Romans, like us, lived in an unromantic world.



## SOME LATIN LETTERS

By MARY JOHNSTON  
MacMurray College, Jacksonville, Illinois

A book of great interest to classicists is *Original Letters Illustrative of English History*. In the sixteenth century, correspondence, royal and otherwise, was often carried on in Latin as well as in French and English; and, oddly enough, the Latin is often easier to read now than is the French or English, because of the great difference in spelling. A royal letter or two from this collection might appeal to modern students of Latin. Accordingly, I have chosen two, both written by the young Prince Edward, the son of Henry the Eighth, who later became Edward the Sixth. The full title of the volume from which they are taken is as follows:

*Original Letters Illustrative of English History*; including Numerous Royal Letters: from Autographs in the British Museum, and One or Two other Collections. With Notes and Illustrations by Henry Ellis, F.R.S. Sec. S. A. Keeper of the Manuscripts in the British Museum. (First Series) In Three Volumes. Vol. II, Second Edition. London: Printed for Harding, Triphook, and Lepard. MDCCCXXV.

### LETTER CL.

#### PRINCE EDWARD TO THE QUEEN

The Prince writes from the Palace of Hunsdon. The year is supposed to have been 1546, when he was not yet nine years old. The Queen to whom he writes is Catherine Parr, his father's sixth wife and his own third stepmother.

Fortasse miraberis me tam sepe ad te scribere, idque tam brevi tempore, Re-

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gina nobilissima, et Mater charissima, sed eadem ratione potes mirari me erga te officium facere. Hoc autem nunc facio libentius, quia est mihi idoneus nuncius servus meus, et ideo non potui non dare ad te literas ad testificandum studium meum erga te. Optime valeas Regina nobilissima. Hunsdoniae. Vigesimo quarto Maij.

Tibi obsequentissimus filius  
Edouardus Princeps

Illustrissimae Reginae  
matri meae

LETTER CLII. PRINCE EDWARD TO HIS  
SISTER THE PRINCESS MARY

This letter, written a little earlier than the one to the Queen, is addressed to his older sister, later Queen Mary.

Etsi non scribo ad te frequenter soror charissima, tamen nollem te putare me esse ingratum et tui oblivisci. Nam diligo te eque bene ac si misissem crebrius ad te literas, at amo te sicut frater debet amare charissimam sororem, quae habet omnia ornamenta virtutis et honestatis in se. Quemadmodum enim induo optimas vestes rarissime, illas tamen amo plus aliis, sic scribo ad te rarissime, sed amo te plurimum. Preterea gaudeo te convaluisse, aegrotasse. Sic enim facio propter fratrum amorem quem tibi debeo, et benevolentiam erga te meam opto tibi perpetuam salutem tum corporis, tum animi. Vale in Christo mea charissima soror. Hunsdoniae, octavo Maij.

E. Princeps

In both letters, the spelling and punctuation of the originals have been kept.

From another volume of the same book (Third Series, Vol. I, London: Richard Bentley, New Burlington Street, Publisher in Ordinary to Her Majesty, MDCCCXLVI), an earlier letter is of great interest. In 1074, according to the Saxon Chronicle, a rebellion against William the Conqueror was put down in

Britain. The Archbishop Lanfranc thus reported the end of the rebellion to the King, who was in Normandy:

## A VICTORY IN BRITAIN

Gloriosissimo domino suo Anglorum Regi W. fidelis suus L. fidele servitium cum orationibus. Gloria in excelsis Deo, cuius misericordia regnum purgatum est spurcia Britonum. Castrum Noruich redditum est, et Britones qui in eo erant et terras in Anglica terra habebant, concessa eis vita cum membris. Juraverunt quod infra quadraginta dies de regno vestro exirent, et amplius sine vestra licentia in illud non introirent. Qui vero Rodulfo traditori et sociis ejus sine terra pro solidis servierunt, ad hoc faciendum unius mensis spacium multis precibus impetraverunt. In ipso castro remanserunt Episcopus Gausfridus, W. de Warema, Robertus Malet, et trecenti loricati cum eis, cum balistariis et artificibus machinarum multis. Omnis strepitus bellorum, miserante Deo, in Anglica terra quievit. Omnipotens Dominus vos benedicat.

One of the leaders of the revolt was Earl Ralph, Earl of Norfolk and Suffolk. When things went badly he had escaped by ship. It was his wife who stayed, and who held the castle until she had made terms, when she left England with some of her followers.

Letters  
From Our Readers

## AGAIN, LATIN IN HAWAII

Mr. J. Wendell Griffin, of the Iolani School, Honolulu, Hawaii, writes:

"The Classical Club of Iolani School consists of 137 active members. Our club is in the levels of Latin I, II, and

III. The club is a very active one, and is already engaged in worth-while projects. Latin I is producing a suitable word list and a play, is maintaining contacts with mainland schools, and has organized a 'tutoring guild.' Latin II is producing a word list, a series of worksheets suitable for Latin I and II, a debate, and a series of studies on the ancient world in Caesar's time. Latin III is planning a debate, an oratorical contest, a brochure on Roman law in Cicero's day, and a radio skit.

"Our requirement for membership in the Classical Club is 'a passing grade in Latin and a definite interest in the Latin language and the Roman civilization.' All members must contribute something worth while to the success of the club and of the school. With 137 enrolled members in our classes of 162 students, we feel we have done well."

Honokaa, Hawaii, reports a Latin club with 38 members; and Roosevelt High School, Honolulu, reports a Latin club with 52 members.

## ENROLLMENTS

Professor L. R. Lind, of the University of Kansas, writes:

"Enrollment in the classics at this university has been going up steadily since 1940, throughout the very years in which the general enrollment of the university fell to low levels indeed. Our total enrollment is 175 now, and I expect more next semester. The fact which warms my heart the most is that enrollment in Latin (the genuine article) has more than tripled, standing at the present time at 115 in beginning Latin alone. The former ratio of two to one in the enrollments in non-language courses in classics and in courses in Latin and Greek has now been completely reversed, a fact which seems to show that the current clientele wants the real stuff, not an imitation; perhaps the sense of reality has been sharpened by the war, since veterans are my most numerous enrollees. I am not calling this turn of affairs a Renaissance; but the facts themselves speak eloquently enough so that even administrators may comprehend them."

Professor Mars M. Westington, of Hanover College, Hanover, Indiana, writes:

"The number of students in our classics courses has almost tripled. Ancient history has experienced the greatest increase, with a jump of over 600 per cent! All of this presents a challenge which we are very glad to accept."

Miss Elizabeth Lindow, of the Angola (New York) High School, writes:

"As the head, foot, and entire Latin department at the Angola High School,



I've been trying to boost the Latin enrollments, with the result that forty students signed up for Latin I this year. This has given us two Latin I classes, instead of the usual single group. We also have one Latin II class, and a Latin III class. The Latin III group, of eleven pupils, has as its aim a record of all A's in the June Regents' Examination. We'll have to put our shoulders to the wheel and our twelve respective noses to the proverbial grindstone if we are to accomplish this, but it is a goal to aim at."

#### THE GOLDEN APPLE

Miss Estella Kyne, of the Wenatchee (Washington) High School, sends in a clipping dealing with the "Golden Apple" award of the Hollywood Women's Press Club for the "most cooperative" actor and actress of the year. She writes:

"I wonder if this award caused as much trouble as did the original award of the Golden Apple! As I recall, it was the Apple of Discord."

#### DERIVATIVE TESTS

Miss Marguerite Pohle, of the Bosse High School, Evansville, Indiana, writes:

"Derivative tests are much more valuable if words that have not been studied in class are used for the tests. If unusual words—words not in the average pupil's vocabulary—are used, the pupil must find the Latin word involved, and reason out the meaning. The teacher, in administering the test, should emphasize the fact that the words used are all derived from the words of the Latin vocabulary learned, and that the pupils should be able to detect the Latin word in each, and to figure out the meaning of the English words from his knowledge of the Latin. The pupil needs to learn to see Latin words in new English words, and to reason out the meaning from the Latin, if his derivative work is going to be useful in other subjects of his high-school course, and in his later life."

#### "MILLENNIUM"

Mr. Paul V. Bacon, Editor-in-Chief of Allyn and Bacon, Boston, Mass., sends in a lengthy clipping from the *Boston Herald* for January 23, 1947. He writes, "I suppose this has already been brought to your attention, but I want to make sure, as I think it is certainly worth mention in THE CLASSICAL OUTLOOK."

The article is headed "Millennium! Exeter Students Fight Cutting out Greek and Latin." It tells of a determined protest by students against the recent dropping of the requirement of two years of Latin or Greek at Phillips Academy, Exeter, New Hampshire. Under the new curriculum at the Academy, Latin and Greek are to be optional. The editor of the student paper, John Cowles, Jr., pub-

lished an "open letter to the trustees," in which he defended the classics vigorously, as essential to a broad cultural education; he charged that the new curriculum is "not progressive," and that it will lower the educational level of the Academy. Other students joined in the discussion, some defending the new curriculum, others opposing it. The trustees of the school are said to be preparing a letter setting forth the reasons for the change.



### WELCOME, HAPPY MORNING!

By C. M. A. ROGERS  
Attorney at Law  
Mobile, Alabama

Last Easter Sunday I stood in church and listened while the choir sang as a processional,

"Welcome, happy morning!" age to age shall say . . ."

I glanced at the end of the hymn and read "Fortunatus," and "Tr. J. Ellerton." Then and there I resolved to learn more of Fortunatus, and to obtain the hymn in the original, if possible.

In the *Encyclopedia Britannica* I learned that Venantius Honorius Clementianus Fortunatus was born in 530 and lived until 609. The *Britannica* described him as "bishop of Poitiers and the chief Latin poet of his time."

Then began my quest for the hymn in Latin. The Jesuits of Spring Hill College, whom I know well, found much that was interesting about Fortunatus, but we could not discover the hymn. I endeavored to purchase a book of his poems from several publishers, but the reply came invariably, "Out of print."

Horace G. Moses, Librarian of the Mobile Public Library, endeavored to find the poems for me; and after several unsuccessful forays into the shelves of the great libraries of this country, he uncovered in the library of the University of Notre Dame one of the hand-somest books it has been my privilege to see—*Opera Poetica Venanti Honori Clementiani*, published by Weidmann's of Berlin in 1881.

The book was in hand. Could I find the poem?

I began my search in the belief that "Welcome, happy morning" was a poem in itself. I soon discovered my error. Then I began to read the poems, page by page. Finally I discovered what I had sought almost a year.

In a poem entitled "Ad Felicem episcopum de pascha," I found these words:

Salve, festa dies, toto venerabilis aevo,  
Qua deus infernum vicit et astra tenet,

Nobilitas anni, mensum decus, arma  
dierum,  
Horarum splendor, scripula, puncta fovens.  
Hinc tibi silva comis plaudit, hinc campus  
aristis,  
Hinc grates tacito palmite vitis agit.  
Si tibi nunc avium resonant virgulta  
susurro;  
Has inter minimus passer amore cano.

I quote eight lines only. The translator asserted a poet's license in his translation. The first stanza of the hymn in translation reads as follows:

"Welcome, happy morning!" age to age  
shall say;  
Hell today is vanquished; Heav'n is won  
today!  
Lo! the Dead is living, God forevermore!  
Him their true Creator all his works  
adore!  
"Welcome, happy morning!" age to age  
shall say.

It would appear that the translator has employed the Latin as a theme for his own Easter song. The idea is the idea of Fortunatus, but the words might almost be said to be the words of Ellerton.

"The royal banners forward go" is, perhaps, the best known of the hymns of Fortunatus. It is the only one named in the *Britannica*. In the *Opera Poetica* it is a poem in itself. The title is "Hymnus in honore sanctae crucis." There are eight stanzas in the Latin, the first and last reading as follows:

Vexilla regis prodeunt,  
Fulget crucis mysterium,  
Quo carne carnis conditor  
Suspensus est patibulo.

\* \* \* \*

Salve ara, salve victima  
De passionis gloria  
Qua via mortem pertulit  
Et morte vitam reddidit.

I must return the *Opera Poetica* to Notre Dame University; and before I do so I write this account of my search and my findings. It interested me to learn, as I believe it will others, that some of our most familiar hymns have their foundations in Latin poems written more than fourteen hundred years ago. Those who were nearer in time to the subjects of their writing may be vouchsafed an inspiration by reason of their nearness which is denied us who are farther away.



The fourth classical conference of Cornell College, Mt. Vernon, Iowa, was held March 14 and 15, 1947. Speakers of distinction from nine states participated. The general theme was "The Classical Tradition in American Culture."

## CRIMES OF SOLDIERS IN THE THEODOSIAN CODE

BY MARY BROWN PHARR  
Associate Editor, *Corpus Juris Romani*  
Nashville, Tennessee

THE source materials of Roman law comprise a rich and almost untouched field for the study of many neglected aspects of the private life of the Roman people, especially in the later period of the Roman Empire. This era is even more fruitful and significant than is the classical period for study at the present time, because in many ways the social and economic problems of the later Roman Empire are analogous to our own. Particularly in criminal law are revealed the lives and problems of the people and their efforts to cope with the exigencies of their world order. No richer fund of such information can be found than the Theodosian Code, which was issued in 438 A.D. and consists of the laws as they were actually decreed by the Roman emperors. This code is more valuable for a study of its age than many subsequent codes, both ancient and modern, because it contains, in addition to the legal material, the comments of the emperors who issued the laws, and these comments often reveal the situation which made the laws necessary or led to their issuance. These laws, usually called Constitutions, often give an insight into the lives of the lower classes, the "Common Man," ignored by most writers of the classical period. In this discussion a single aspect of Roman legislation has been selected as illustrative of life in the fourth and fifth centuries of the Christian era, and its startling similarity to our own. All references are to the seventh book of the Theodosian Code, which deals with military affairs.

Matters military have unfortunately had a prominent place in our own thinking during the past few years. Few of the problems which arise from soldiers and their relation to society are new or peculiar to our own civilization; they have existed in every age and place in which there were soldiers. In considering the position of the soldier in the later Roman Empire it is necessary to remember several factors. In the first place, at that period the entire government of the Empire, both civil and military, was thoroughly militarized and organized on the same plan as a great army. The term *militia* was used to designate not only actual military service but also the civil service, and when only military service was indicated, *armata militia* was usually the term used. Another factor to be considered is that the Roman army at that period contained an increasingly large proportion of half-savage barbarians.

Some of them were the conquered barbarians who had been forced into military service, and others were mercenaries. Inevitably their effect on the army was demoralizing. Another factor of importance was that, in the effort to encourage men to enter the army, the soldier was made

in the senates of the municipalities, though this service was the most burdensome and expensive of all the compulsory services. It is interesting to note that many decurions, on the other hand, regarded military service as the lesser evil and tried to take refuge in the army to escape the municipal senate.

Other common methods of attempted evasion were pretended ill health and attaching oneself to a military man as a camp follower. The most extreme measure seems to have been the amputation of their own fingers by many men who were subject to military service. Legislation against this practice was especially severe; the law says, "He shall be branded with a stigma, and he shall perform military service imposed as a labor, since he declined it as an honor." If the person guilty of this practice was of very low status and subject to the authority of another, he was to be "consumed in the avenging flames." Since the obligation to military service was hereditary, efforts at evasion were most common among the sons of soldiers and of veterans; hence, some of the laws against evasion are specifically directed against them.

None of these devices of evasion seems to have been very effective. This was true partly because recruits for the army were required to be furnished by the provincials as part of their tax payments, and hence it was to their interest to prevent eligible recruits from escaping. In any case in which an attempted evader was detected, he was compelled to perform military service, or if he had succeeded in disabling himself for active duty, he was assigned to service in the municipal senate, a duty which, as has been mentioned, was usually more to be dreaded than the army itself.

Desertion, from the point of view of military authorities, has always been considered the most serious crime of a soldier. "A person shall be considered a deserter," says the Roman law, "if he is absent from his standards in time of war." The penalty was "an infamous death by the sword." Severe penalties were also imposed on persons who concealed or harbored deserters, and these persons are the object of most of the legislation on the subject of desertion in the Theodosian Code.

Roman soldiers, like our own, were prone to oversay their leaves and to go AWOL. For both offenses they were punished by being "broken in rank" in proportion to the length of time that they were absent, up to four years. If they were absent for four years, they were "removed from the lists," the equivalent of a dishonorable discharge. If this penalty seems mild in comparison with the other punishments of the age and with

## INEXORABLE DEATH

(Horace. *Carm.* II, xiv)

TRANSLATED BY ELIZABETH LINDOW  
Angola (New York) High School

Mark, Postumus, the fleeting years!  
Our piety cannot delay  
The wrinkles of encroaching age  
Nor charge relentless death to stay.

Not hecatombs thrice daily burned  
Can quiet Pluto's ruthless wave:  
Three-bodied Geryon it curbs,  
And Tityos within the grave.

All those who share the boons of earth  
Shall journey to the further shore;  
The rich, the poor alike must cross  
And, having crossed, return no more.

In vain we shun ferocious Mars  
Or Adriatic's crashing flow,  
In vain autumnal dangers flee,  
Abroad when deadly south winds blow.

For each must watch Cocytus dark,  
The Danaids beside the well,  
See Sisyphus pursue his rock  
Forever up the slopes of Hell.

Thy land remains, thy wife and home  
And flourishes each cherished tree.  
Depart alone, O short-lived lord:  
The hated cypress follows thee.

A worthier heir will later drink  
Thy Caecuban securely stored,  
Will stain the tiles with rarer wines  
Than those which grace a high priest's board.

an especially privileged person; he possessed numerous special exemptions from taxes and other obligatory public services to which the ordinary citizen was constrained. As always happens, many abuses arose out of these privileges, and some of them produced criminal actions.

Attempts to evade military service exist in any age or place in which there is military conscription. Our own "draft dodgers" do not appear to have thought of any new methods of escaping the army. Just as was the case of our own men who attempted to obtain "essential jobs," the Roman draftees tried to get into positions in the civil service. In some instances, they even attempted to become decurions

our own punishment for the same crime, it must be remembered that everything possible was done to get and to keep soldiers in the army. It is also true that for the Roman soldier a dishonorable discharge was particularly calamitous, since it deprived him of the many special benefits granted to veterans. These benefits, which are too numerous even to be listed here, were probably the most munificent in any period in history and were the feature that made a life of military service endurable.

That many Roman soldiers turned to robbery and brigandage is attested by much legislation in the Theodosian Code against such practices. A Constitution issued by Constantine in 323 A.D. illustrates the prevailing lawlessness: "If any man by infamous conspiracy should give to barbarians an opportunity for plundering Romans, or if any man should share the spoils acquired in any other way, he shall be burned alive." A further Constitution was issued by Valentinian, Theodosius, and Arcadius in 391 A.D. on the same subject: "We grant to all men the unrestricted right of resistance if soldiers or private citizens should enter their fields as nocturnal ravagers or should beset frequented roads by attacks from ambush. . . . He (the brigand) shall be subjected immediately to punishment, shall receive the death which he threatened, and shall incur that danger which he intended for another."

Such soldiers, together with their barbarian comrades and renegade civilians, often formed "gangs" and even attempted conspiracies against high officials of the Empire. All members of such gangs were punished as being guilty of high treason; they were put to death by the sword and their property was confiscated by the imperial treasury. A further punishment, which seems especially cruel to us, was that their crimes were also visited on their children, who were forbidden to receive any property by inheritance: "They (the children) shall be needy and poor perpetually; their father's infamy shall accompany them always; they shall never be admitted to any honors and oaths of service; finally, they shall be in such sordidness of perpetual want that death shall be to them a solace and life a punishment."

The matter of damage to property, both public and private, by the Roman soldiers seems to have been more serious even than in the present day. The problem was aggravated by the fact that the soldiers, as well as civilian officials, were usually quartered in the homes of the provincials. Since all salaries were paid in supplies, the quartered soldiers were not permitted to demand of their hosts any food or other supplies, "such as oil, wood, or mattresses." The Roman emperors reveal

their knowledge of human nature, however, in a Constitution in which they state that the host may, of his own accord, furnish such supplies to soldiers quartered in his home, but that he must not be compelled to do so. "Thus spontaneous human kindness shall not be restrained in you, and yet your household goods shall not be exhausted against your will." The emperors must have known that many motherly Roman women would insist on "making those poor boys comfortable."

In some localities, the soldiers had adopted the practice of turning their horses to pasture on the meadows of the provincials. This resulted in ruinous damage to the meadows and a consequent loss in revenues paid by the owners of the meadows to the imperial treasury. The emperors, therefore, imposed a heavy fine, not on the soldiers themselves, but on their superior officers, for damages of this kind. The real sufferers in this arrangement were, as usual, the unfortunate decurions of the municipal senates, who had to arrange for pasturage for the animals of the soldiers "without damage to the provincials."

The system of payment of the Roman soldiers has many features in common with that of the modern army. The Roman soldier received his entire salary, however, in supplies. This subsistence allowance, called the *annona*, consisted of food for the soldier and for his horse, clothing, arms, and other necessary supplies. Under certain circumstances, the *annona* could be commuted into money, and much corruption centered around such G. I. supplies. Some of the soldiers, during a year of abundance and low prices, would refuse to accept their *annonae*, and then would attempt to collect and sell them at high prices during a period of scarcity. If they were detected, they merely lost the supplies which were their salary, but the officials who permitted them to perpetrate such an action were fined and compelled to restore twofold the losses of the provincials. There must have been numerous variations of such corruption, just as we know of instances in which soldiers have profited by selling supplies issued by the government.

One additional Constitution is here included which does not deal with a criminal action but with a violation of the conventional proprieties. It is easy to visualize the scene which must have given rise to the law. The army was on campaign, and at the end of a hard day's marching, they pitched camp in a grassy meadow on the banks of a stream, as was customary. A curious crowd gathered from the neighboring village, chiefly of women and children, to gaze wonderingly at the soldiers. The soldiers were hot and tired and dusty from their day's march, and their first impulse was to

throw off their clothing and plunge into the cool, fresh waters of the stream, at the same time washing their tired and sweating horses, regardless of the presence of their interested audience. The shocked matrons of the villages must have reported such occurrences to the municipal magistrates, and finally the reports reached the ears of the emperor. The result was the following Constitution, addressed to Richomer, Count and Master of Both Branches of the Military Service. Note especially the flowery Byzantine rhetoric, so typical of the age, which is somewhat amusing when it is employed in a matter so prosaic and inelegant:

"When all the multitude of legions halt upon the verdant banks of the rivers, We, by Our farseeing authority, decree that no soldier at all shall pollute the common drinking water by defiling the streams with foul filth, nor while hurriedly washing off the sweat of the horses shall he offend the public gaze by appearing nude. But he shall wander far from the sight of everybody to the lower parts of the river, that is, below the tents, and there he shall superintend the swimming of the animals to his heart's content. Your Sublime Magnificence (i.e., Richomer), therefore, by your eager care and by the precept of your admonition, shall cause this matter to be so observed that each and every Tribune shall understand that he is to be subjected to severe punishment if in the sphere of his command it should be proved that he has ignored these orders which he has received." (May 27, 391.)



### CAN YOU TRANSLATE THEM?

The two following paragraphs were written and contributed by Goodwin B. Beach, of Hartford, Connecticut. They will challenge and amuse the better students in the Latin class. Translations of the paragraphs will be found in our May issue.

Nec malae mali bona mala nec bonae mali mala mala pariunt atque cum boni mali ex malis sive bonis sive malis raro torquentur, tamen malae vel bonae vel malae malis et bonis et malis infringi possunt.

Primpilus fruticante pilo torvus piloque armatus praepilato, quo plagas incursantibus infligat, dum in pila stat, hinc pueros pila ludentis, illinc pastores animalia pilosa ab omnibus terrae plagis collecta in plagas agentis intuetur.



The forty-first annual meeting of the Classical Association of New England was held March 28 and 29, 1947, at Phillips Academy, Andover, Mass.



# "SPLENDEAT USU"

By MARY LOUISE CARLSON  
Bates College, Lewiston, Maine

"Unless learning is socially relevant, learning is, and remains, antiquarianism," warns Howard Mumford Jones. (See "The Gay Science," *The American Scholar*, Autumn, 1945, p. 398.) We might wonder why a teacher of the classics need take these words to heart, for how could our subject be anything but "socially relevant"? Do not the classics, like the ancient art of rhetoric, embrace everything that "comprises the morals, the minds, and the life of men"? (Cicero, *De Oratore* iii, 20, 76.)

Yet, how often have we heard people say, "Yes, I took Latin in school, but I don't remember any of it now"? Unfortunately this admission, generally voiced almost as a boast, is often close to the truth. It might well provoke some thoughtful consideration of teaching methods that are uninspiring or have slipped into an easy and well-worn pattern.

From the very outset, the study of Latin (these remarks, of course, apply equally to the study of Greek) offers a rich store of literary, philosophic, and linguistic experience. We sometimes lose sight of the fact that just as there are vicious kinds of geographical and political isolation, one can also be isolated from the past, with the costly results of short-sightedness and self-satisfaction. We are not self-sufficient culturally and historically any more than we can be economically self-sufficient. Our problem, therefore, is not to justify the place of the classics in the secondary school or college curriculum, but rather to try to grasp those values that often seem intangible and to help make them a part of the living and thinking of those who enter upon classical studies with us.

It is to be expected that the longer one pursues the classics, the greater and more permanent will be the cultural reward. Yet, even if a student elects Latin for only a year, he should derive some enduring benefits from his course. How, then, to make the study of Latin "shine from use"?

We might begin with one of the tasks most grimly associated with language study—the learning of vocabulary. Why let this be drudgery, especially for the beginning student, when it can become an exciting revelation of the fuller meaning of our own as well as other languages? This thrill of new insight into the words we speak, however, is not necessarily automatic. We cannot simply assume on the part of students the recognition of cognates and derivatives. The majority of textbooks provide ample help of this sort, all ready for use. Surely we are

not so pressed for time as was the teacher of a young Latin student I know who, when quizzed about her homework, said blithely, "Oh, I shall not bother with the section on word study. We always skip that in class."

For most students, Latin continues to be the first foreign language ventured upon. In many Latin classes, nevertheless, there is no doubt a large enough representation of those studying French to make references to that language profitable and challenging. Latin will cease to appear as a "dead language" if attention even occasionally is directed to such relationships between Latin and French as illustrated by *amicus* and *ami*, *unus* and *un*, *ille* and *le*, *diurnum* and *jour*, *advocatus* and *avocat*, to suggest only a small and humble beginning in a vast area of study. (Your notice is called to H. Bradley's essay, "Language," in *The Legacy of Rome*, Oxford, 1928.)

When teaching inflections and syntax, we can draw from the treasury of Latin literature. Why not illustrate deponent verbs with Horace's phrase, "Nil admirari" (*Ep.* i, 6, 1), and thus introduce a neurotic generation to the classical ideal of *tranquillitas*? Why not enliven the study of reflexive pronouns with another quotation from Horace, "Patriae quis exsul se quoque fugit?" (*Carm.* ii, 16, 19-20), or the imperative with "Carpe diem" (*Carm.* i, 11, 8)? There are, moreover, numerous Latin aphorisms, such as "Caelum, non animum, mutant qui trans mare currunt" (Horace, *Ep.* i, 11, 27), or "Vis consili expers mole ruit sua" (Horace, *Carm.* iii, 4, 65), which our students can enjoy and contemplate even without a grammatical pretext.

It might be rather disheartening to know how soon dust begins to collect on college texts, now reposing on our bookshelves. Yet, how benighted it is to learn to know and love any work of literature, and then to leave it a closed book both to ourselves and to our classes! When seeking suitable activity for our abler students, we could profitably set them to work on some favorite passages, culled from our own academic experience. There might well be students whose fingers display no skill in building bridges out of toothpicks, but whose minds would be stimulated by pondering this perennial favorite, for instance, from Cicero, on the need for inner resources of character: "Quibus enim nihil est in ipsis opis ad bene beateque vivendum, eis omnis aetas gravis est; qui autem omnia bona a se ipsi petunt, eis nihil potest malum videri, quod naturae necessitas afferat" (*De Sen.* ii, 4). No doubt we could appeal to a sense of humor by offering for translation the passage which compares the procrastinator with the simple countryman who waits by the river for the stream to

flow by: "Qui recte vivendi prorogat horam, rusticus exspectat dum defluat amnis" (Horace, *Ep.* i, 2, 41-42). There likewise might be a punster whose wit would be quickened by translating Martial's epigram on the jack of all trades:

Semper agis causas et res agis, Attale, semper;

Est, non est, quod agas: Attale, semper agis.

Si res et causae desunt, agis, Attale, mulas.

Attale, ne quod agas desit, agas animam. (*Epigr.* i, 79)

Who knows but that these "previews of coming attractions" in Latin literature might encourage students to undertake additional years of classical study?

Carefully selected passages for sight reading, even if they consist of only a line or two, and take only a few minutes to discuss, can greatly enrich the pleasure derived from the ordinary lesson. Brief and not too difficult excerpts, for example, from Catullus, Nepos, Cicero, Horace, Ovid, Phaedrus, or Martial can serve not only to instruct the student but also to vary class procedure, so that the fatal point is never reached where students can predict to the minute the routine of the class period. Any literary adventure of this sort, which arouses the student to exercise his intellect and imagination, and challenges his ability, is one of the most valuable assignments a teacher can provide. It is preferable certainly to any meretricious and mechanical "projects" merely contrived to create diversion. Throughout the teaching of Latin we never need feel ashamed of being accused of trying to interject an element of mental discipline into curricula which seem to become progressively more general, more vague, and therefore more meaningless.

Rapid excursions into a number of writers will perhaps be particularly useful in that stage of study before the class is devoted almost completely to Caesar, Cicero, or Vergil. To do justice to these authors and thus to help make them vitally interesting to their readers are tasks which deserve the undivided attention of all concerned. Becoming acquainted with Caesar's genius not only as a soldier but also as a statesman, and probing the historical background of his plans for political reform, are activities providing ample variety within a single goal. Pupil and teacher will find more than enough to stimulate their keenest efforts in discovering the many facets of Cicero's character and literary style and in exploring the modern as well as ancient implications of the events which gave rise to his orations. Those who reach the study of Vergil know what absorbing and satisfying good fortune is theirs.

Then, outside the immediate class recitation, but closely associated with it, is another medium for making Latin a live issue—the bulletin board. The alert searcher can find all sorts of delightful cartoons pertaining to Greek and Latin, even in addition to the numerous classical references in "Believe It Or Not." These lighter touches may cause the passer-by to stop long enough to become engrossed in our exhibitions of Roman architecture, art, and engineering. Even advertisements can serve our cause, such as the full-page display by a firm of manufacturing chemists who explained the use of Latin in pharmacists' prescriptions.

In the final analysis, it is the enthusiasm of a well-trained, creative, and imaginative teacher which determines whether or not his students will come to see and know literature as life. Keeping in mind those who all too readily seem to forget their classical studies or those who drop them before they learn very much to forget, we may say with Horace that Latin, like silver, has no gleam "unless it shines from well-tempered use"—"nisi temperato splendeat usu" (*Carm.* ii, 2, 3-4).



## SCHOPENHAUER AND THE CLASSICS

BY KONRAD GRIES  
Queens College, Flushing, New York

In these days of constant attacks upon the continued study in our schools of Latin and Greek it would seem wise to draw ammunition for defense and attack, if valid and effective, from every possible source, all the more if that source is a well-known personality, even though it be, for the majority, a dim and distant figure. Teachers of, and believers in, the classical languages might do worse than consult for ardent enthusiasm and eloquent argument the works of the pessimistic German philosopher, Arthur Schopenhauer (1788-1860).

Schopenhauer's judgments on the values of Greek and Latin as such must, to be sure, be taken with more than the proverbial grain of salt, because, in accordance with the general belief of the linguists of his time, he was firmly convinced that the simpler a language is, grammatically, the more inadequate it becomes for the communication of thought; in his day the history of language and of languages was considered a record of deterioration from the golden age of the highly inflected dead languages to the morphological poverty of the modern occidental ones. Thus he valued German mainly because it is, in its complexity and morphological fullness, closely akin to Latin, Greek, and Sanskrit, whereas English is the lowest of the low, "a . . . jargon, a thought-garment patched

together from rags of heterogeneous stuffs" (*Parerga und Paralipomena*, Vol. II, paragraph 307); and his comments on French are even more subjective and uncomplimentary (*ibid.*, "Ueber Sprache und Worte," Anhang). The relative structural simplicity or complexity of a language has, of course, no place in the establishing of a value judgment; a language is "good" as it serves the communicational needs of its users.

When, however, the philosopher comes to speak of the advantages to be derived from an intensive study of Latin (and Greek), as he does in the above-mentioned "Ueber Sprache und Worte," paragraph 309, his argument is of such clarity and persuasiveness that a brief summary may prove not unwelcome to the readers of *THE CLASSICAL OUTLOOK*.

The acquisition of foreign languages, says Schopenhauer, is an educational tool of far-reaching and important consequences. Its values are not merely secondary, or practical; but it also contributes directly to the education of the mind. Learning a new language involves more than the learning of a new set of vocabularies: since the vernacular of the student will in many instances have no exact equivalent for the foreign word to be learned, and in others the foreign words and expressions will bear shades of meaning not reproducible in the vernacular, inevitably there will have to be an acquaintance with and mastery of new concepts as well. Now the larger the number of words associated with a given concept, the less dependent upon words in general will the concept become, and the more correct, complete, exact, and rich will it be. Concepts, however, are the stuff of thought, so that a thorough study of a foreign language will increase the nimbleness of the thought processes and enlarge and strengthen the power of thought itself.

The advantages in this connection (what Schopenhauer says about the assistance foreign-language study gives to those who try to understand the customs and mentality of another people applies equally to both groups) of the ancient over the modern foreign languages are contained in their far greater difference from the vernacular: the possibility of a word-for-word translation disappears almost entirely, and in its stead steps the necessity for analyzing, breaking down the thought content of a sentence into its ultimate elements, thence to rebuild it as something structurally completely new. It is this opportunity to broaden one's range and extend the limits of one's sensitivity to other modes of thought and thus to other nations and centuries that gives the classical languages their immeasurable superiority:

"The man who knows no Latin is like one who stands in the middle of a lovely landscape on a foggy day: his horizon is most limited; he sees clearly only what is close at hand, but all that is more than a few steps away is lost in indistinctness. The horizon of the Latinist, on the other hand, extends far indeed—from the modern centuries through the Middle Ages back to antiquity."

For the prospective writer, Schopenhauer considers the recreation in the vernacular of the style of the classics through translation from the Latin the very best preparation for skillful and adequate expression of one's thoughts in one's own language. On the subject of Latin prose composition, he is even more explicit: "Only through the writing of Latin can one learn to treat diction as a work of art, whose material is language, to be treated therefore with the greatest care and precaution."

A final quotation from another essay of Schopenhauer (*ibid.*, "Ueber Lesen und Buecher," Anhang) will round out this brief picture of the philosopher's views on the classical languages:

"There is, after all, no greater spiritual recreation than the reading of the old classics; after even just half an hour with any one of them you feel refreshed, relieved, cleansed, elevated, and strengthened, not otherwise than if you had revived yourself at a fresh mountain spring. Does the cause lie in the ancient languages and their perfection, or in the greatness of the authors, whose works remain unseared and untouched by the centuries? Perhaps in both. In any case I am convinced that if, as threatens to be the case, the study of the ancient languages should at some future date come to an end, the new literature that will arise will be such a barbaric, insipid, and good-for-nothing jumble as the world has never yet seen."

Addendum: It may amuse readers to note the extent of the threat referred to in this last quotation. It seems ("Ueber Sprache und Worte," paragraph 309) that editions of Greek and Latin authors had been appearing (1851) in Germany with (*horribile dictu*, says Schopenhauer) German notes!

## BOOK NOTES

Excavations at Olynthus. Part XII: Domestic and Public Architecture. By David M. Robinson and Others. Baltimore: The Johns Hopkins Press, 1946. Pp. xxx+519; 276 plates. \$30.

Of the volumes dealing with the excavations at Olynthus, this one, which Professor Robinson himself is wont to call his



"Twelfth Olynthiac," is one of the most important and interesting. Olynthus, destroyed in the fourth century before Christ, is something of a Greek Pompeii. "It is the only Hellenic city of the best period of Greek art and architecture, which with a residential section and with a Hippodamian checkerboard city-plan has been uncovered anywhere." In this volume much is added to present knowledge of the Greek house of the classical period, and of Greek public buildings. The structures are presented systematically, block by block; they are described with minute accuracy, and discussed fully. Many of the houses, for ready identification, are given names—"The House of Loomweights," "The House of the Fleeing Gorgon," "The Yellow House," "The House of Asclepius," "The House of Many Colors," "The Villa of the Bronzes," "The Villa of Good Fortune"—names which one day may be as familiar to the student of classical antiquities as are the House of the Vettii and the Villa of the Mysteries in Pompeii. There is an excursus on pebble mosaics, and one on the *oculus* unit of the Olynthian house. Particularly useful is an extensive collection of *testimonia* on the Greek house, with translations. There is a glossary of Greek words concerned with the house, together with references to each in classical literature. There is a list of reviews of other volumes in the series which deal with architecture; a bibliography on Greek domestic architecture; and a good general index. The plates (three are in color) are excellent; they comprise more than a third of the book.

This monumental work, with others in the same series, will be basic to all future study of the classical Greek house.

—L. B. L.  
*Gods and Heroes: Myths and Epics of Ancient Greece.* By Gustav Schwab. Translated by Olga Marx and Ernst Morwitz. Introduction by Werner Jaeger. New York: Pantheon Books, Inc., 1946. Pp. 764. \$6.00.

The reviewer, nostalgically recalling the happy hours he spent in his childhood over that marvelous retelling of Greek mythology, the German romanticist, Gustav Schwab's, *Die Sagen des Klassischen Altertums*, had often wondered at the lack of a similar compilation in English (Bulfinch's *The Age of Fable* is in a different class entirely), when to his infinite delight he discovered the newly published translation noticed here. Equipped with a masterly introduction by the author of *Paideia*, and provided with many beautiful and appropriate illustrations taken from Greek vase paintings, the volume, despite its rather steep price, is an admirable gift book, an excellent choice for a contest prize or scholarship award, and a "must" for every school library. Its 712 pages

of text, in a very satisfying English translation, cover practically all the myths of ancient Greece, from those of Prometheus and the Ages of Man, through those of the Argonauts, Heracles and the Theban cycle, to the tales connected with the fall of Troy and the return of Odysseus. The freshness and originality of the Latin and Greek versions of these myths on which Schwab based his German version has been retained faithfully by the English translators, so that the reader receives the same impression that the ancient reader of Homer, Hesiod, Apollonius, and Ovid must have received, for the text is largely drawn directly from the works of Greek and Roman authors, skillfully amalgamated and judiciously adapted for the modern boy and girl. For a generation as starved of Greek and Latin as the present, this book supplies a fascinating source of information and inspiration that will appeal to every youngster who is brought into contact with it.

—K. G.  
*The Romans Could Read It: By John K. Colby.* Privately published, Andover, Mass., 1945. Pp. 48. Lithoprinted. \$1.50.

"The Romans could read it," says Mr. Colby, "and so can you." His book is a sort of "companion" to Latin studies, and is designed to assist the pupil in learning to read connected Latin with ease and understanding. There is in it much attention to word formation and assimilation, shades of meaning, and the use of idiomatic English in translation. There are outlines of difficult constructions—e.g., conditional sentences. There is frequent use of brackets, arrows, connecting lines, underlining, and other visual devices for the demarcation of the elements of the Latin sentence. There is a list of "little words that bother"—words like *tot*, *adeo*, *ferre*, *quin*, etc. Throughout, there is a great deal of Latin for reading, both isolated sentences and connected passages, some of the latter being the work of the author—for instance, "Marcus Single-Handed Clears Out a Machine-Gun Nest."

This reviewer believes that the book, painstakingly used, would be of tremendous value in giving students increased power to comprehend Latin. Perhaps, when the printing and paper situation improves, we may have a new edition, in a more durable format.

—L. B. L.



Applications for the undergraduate scholarships in classics and ancient history at Swarthmore College must be in by May 10. Further information may be obtained from the Office of the Deans, Swarthmore College, Swarthmore, Pa.

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## MATERIALS

Professor Robert T. Brown, of Los Angeles College, 241 South Detroit St., Los Angeles 36, California, has succeeded in making a new set of Latin phonograph records which can be sold at the low price of 50c each, plus postage. Teachers interested may write to Professor Brown for further information.

Please do not send cash through the mails. If you send cash and it is lost, we cannot fill your order. Please use stamps, money orders, or checks. The latter should be made payable to the American Classical League. If a personal check is used, please add 5c for the bank service charge. If you must defer payment, please pay within 30 days.

Ordering should be done carefully, by number, title, type (poster, mimeograph, pamphlet, etc.). Material ordered from the Service Bureau is not returnable. After two trips by mail the material is too damaged for resale; since the Service Bureau is a non-profit-making organization, it cannot absorb losses such as this.

The address of the Service Bureau is Vanderbilt University, Nashville 4, Tennessee.

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Twelve striking posters are available. They are 19 by 25 inches, unless otherwise noted. Subjects are as follows:

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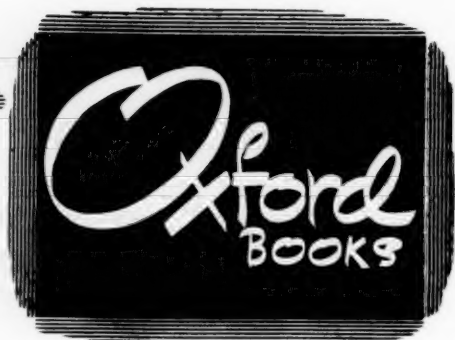
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